


RETURN NOTES TO ZISKA AFTER PROOFING


Must Remain in
Transcription Room

M 2215

IV/L

Westtown/Barn

Saturday/Sunday

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MUSIC

MR. NYLAND: I would like to drink to the health of Georgie.

I think we miss him. I am glad he is doing well. He is improving.
Such a long time. How difficult it is for a person to be like that and of course one asks why such an accident? Why do things happen? Of course if it didn't happen to him it might have happened to someone else. Whatever we experience someone else need not experience.

Is it necessary to have the totality of experiences in this world always happen at the same time so that the totality is always equal? Equal to the conditions of Earth? Will they ever improve if the condition of the Earth improves? Will our own experiences also change when we grow up? When we develop? Will ^{we} the experience with that what is new, what is being built, what is now potential or will we continue to experiences with that what we already have? If we only could get an answer to that; If we only could believe that when we build something new, that

it becomes our responsibility to build it and that we are free from at least the laws of Earth, that you would know what to do and how then to protect ourselves. You might say that is a hope because when we take on the responsibility for that what we are building, it's quite different from taking the responsibility for something that we have not built, but we had to accept it and the greatest difficulty is the acceptance of oneself as one is; *because*, if you really start to think about it, what is this total acceptance, you will consider it quite impossible.

How can you, in your ordinary unconscious existence, accept what you are, all the time, because you are not the same; you change constantly. You receive impressions from left or right and front and backwards, forewards, up and down all the time. Within your brain, within your feeling, conditions change dependent on the impressions you receive from the outside world and you go left, you go this way, you go another way, someone tells, something is touched. Something happens to you; another part of you is affected. You're in the midst of an activity; another thought comes in; you are swayed one way or the other. You are actually without any kind of a rudder, no steering, no possibility of knowing what to do even to counteract that what is happening because you are a prey to circumstances. Everything that can happen to you in surroundings in time will happen to you. You have to live the full quota of your experiences in life. That is necessary because then you know what life is, ^{ordinary} *your life* ; *Then* you know what is meant to be given to you in your lifetime.

It would be wonderful if one could condense that, if you could get through with it, and then be ready for something else. But since that what we receive is not dependent on us, all that we could say is, when it happens, I have to digest it and

even that kind of a digestion is also quite mechanical in accordance with certain rules over which we have no control. And again this same kind of a situation happens day after day. We are affected in the three centers because that's where impressions are translated into activity. We are also affected in the level of our being, we are affected also in our inner life. ^{OF} The three, our inner life is more important, but it is the least developed. Our three centers are more or less developed, but our being is not a being yet. We don't ^{kn} know enough about it because the three centers do not unite sufficiently in order to produce a being, and that, therefore, whenever a being is affected, it flows over immediately into the three component parts of a being because the centers make up one's being. And when the centers are affected in some way or other, an influence which takes hold and which, within oneself, is perhaps translated or perhaps digested, or perhaps even reflected, there is always an impression that enters into the surface, sometimes going a little deeper, but always affecting one, and finally it does affect the being of ourselves, and then the level is up or down.

It fluctuates day after day, hour after hour, and we don't know why, and we cannot do anything about it. In our ordinary life we remain that way. It is too bad. Or, perhaps it is not that bad because we know how to protect ourselves. We know when we grow up, we establish for ourselves protective coats. Education does not tell us about being impressed by different things in a certain way and neither does education give us an answer of how to take it in or not take it in, how to protect oneself against impressions. We just let them come in because it is natural, and no one knows what the effect is and how then we are conditioned. And this kind of conditioning can take sometimes a very long time because there is really nothing in ourselves that wants to oppose it. We take it in because that's

all there is to do, until something starts within oneself, within that kind of protection and then with that we start to operate. But how little do we know ourselves, because that what is affecting us will react and the reaction forms within ourselves, you might say, certain conclusions or a standpoint from which we operate or that what is called the protection of ourselves for the sake of keeping alive or keeping within us our life, so protected that sometimes it doesn't even function.

And that kind of crystallization which takes place quite early in life defines very often what our behavior will be in the future and, as a result of this desire to protect, or the desire to assert oneself within that protection, or within the framework in which one happens to live, one becomes quite limited when you start to eliminate certain influences which could affect you; but you want to protect yourself and for what reason, because you have fear for them. You do not know what to do so you shut yourself off. The fear, of course, is inherent in any kind of an impression because you do not know how ^{it} is going to affect you and in order to make sure that it doesn't, you close yourself up to such impressions if you can, or you make your protective coat a little bit thicker, and you prevent certain things to go further than the surface because that essential life is unknown and you don't want to enter into that territory, and you cannot take very much from other people because when you are pronounced, that is, when you have a certain amount of life, a certain amount of fire within you, that seeks expression at times, it will only come out when you are sure that it is going to be understood;

^{not} because one doesn't want to give oneself in circumstances where people might even criticize you or where you feel ashamed. And as long as you stay within the protective coat, with that framework of your life, you are safe. But you have fear to open up the doors too much because someone else might enter and they

might start to affect you and when they affect you, it would mean at the cost of yourself, and you are not willing to give that up, ^{Because} you say, I want to be ~~strong~~ strong, and I want to stand in my own feet; ^{And} for that reason I don't want any particular person to come and tell me what to do because I love myself too much.

It is really that question that always comes up, ^{this} wish of remaining for oneself what one is without allowing ~~anyone~~ even to tell you or to touch you simply because you feel, and this is really the reason, you feel superior to anyone outside of yourself. And sometimes when it is necessary to learn and you are in contact with different influences which really could teach you, the habit is ^{already} so strong that you want to believe in yourself because that's your life and one holds on to that life; ^{What} idea of oneself sometimes very long, sometimes a little too long; sometimes it's very difficult afterwards to dissolve the crystallization process of rationalizations. That kind of conditioning is terrible for a person, because you see when he ^{even} wants to Work then it becomes quite different. It is not that all of a sudden he realizes what he is; he makes attempts to accept himself as he is and gradually from that kind of a process of a development of an 'I', constantly or at least for some time continuously trying to record the facts about himself and his life, in the way he then after some time behaves and becomes known ^{with} no uncertainty - it becomes known with an absolute truthfulness, so that no conditioning or ^{ration} ~~rationalizing~~ can even then take place, and he has to accept then what he is.



Then, as a result of such Work on himself, he does not know what to do and becomes very confused. Because the results of Work on oneself is really that the centers become less connected with each other, and that, therefore, the in-

fluence on the level of one's being is changing all the time. The centers are not any longer connected and are not as much functioning homogeneously and therefore the being is bombarded, as it were, with different impressions from the centers much and much more than before. That we call a certain looseness or a loosening up of the centers which becomes then noticed by oneself in conditions of great confusion, not knowing what to do because it is new, this kind of discovery for oneself. These kind of ideas one has then about oneself, not having enough of that kind of an education which is necessary to be able to place them, throws a person off guard and out of gear and then they don't know what to do with themselves. Sometimes they do hate themselves. Sometime they are so confused that they cannot even hate. Sometimes they are completely flabbergasted. Sometimes they are frustrated. Sometimes they cry. Sometimes they have tears in their eyes for joy. Sometimes moments of certain freedom and that doesn't last and then again and again it becomes repetitious, this kind of performance. That state of an effect of Work on oneself is obvious, and that is why I talk about it, because it does belong to a development.

It is a necessary consequence of wanting to introduce Objectivity. Objectivity functions like a chemical which must produce in a man a certain state affecting the different chemicals of himself in certain ways, sometimes adversely, sometimes helping the ^{ch}chemicals to actually assert themselves because also the ^{em}chemical structure of a personality is very much bound up and sometimes it is necessary to loosen up ~~and~~ even the chemicals themselves, so that they then, individually, can start to affect a person very much like glands start to function as a result of an impression or some kind of an effect on them, created in the physical body on account of which then such a gland starts to exude or produce a substance which

is necessary for that gland to produce, but for which the body is as yet not capable to accept it or even to digest it.

That kind of a state one doesn't wish for someone. One has to see it once in a while. One has to see it for oneself. What will one do in ordinary life in unconsciousness because that kind of a condition is like a Zilnotrago. It cannot be avoided. One has to go through it sometimes because it's not always possible to stop the ship and to talk about methods. If one could in ordinary life, if one could afford it, not to have anything to do with one's ordinary life for a little while, if, for a little while you could go to a sanitarium and sit there, or a rest house, but ordinary life continues. It wants its^t particular payment, and the mind and the feeling and the body have to submit to the conditions of Earth when one is, so-called, alive, and when you want to extract from it something else because it is not safe even to exclude yourself and live in an ivory tower. One has to go out and meet conditions and face them and then see what can happen, regardless of the cost~~ing~~ to oneself. That is the way we live in ordinary life and that's the way we try to profit.

When we Work, it is different because then there is a guide and a hope and something can start to exist within oneself because a reason why one flounders is because there is absolutely no anchorage. There is no solidity. There is all the time impressions which have an effect on one and you cannot digest them enough in order to extract from them then that kind of substance which will give you solidity. They have only a certain influence at a certain time and that kind of a time-length is determined by the impression itself, ~~but is~~ by its own, you might call it, ^{intensity} of an impression. But what a man must do and really Work for when he wants to Work on himself is to acquire within himself something that

is solid^{enough} so that it can give him sustenance in times when he wishes to withdraw from the outside world and that his ivory tower is located in his inner life. Then he does not miss life as it is, but it is then a different kind of an aspect. And for him then to take that as an aspect and then with it to return to the ordinary conditions would be a possibility, but his inner life is ^{as} ~~not~~ yet ^{not} sufficiently developed and for that reason, he wishes to continue to Work and then he has to bite his tongue because he must Work; And at the same time he knows that he is not as yet strong enough.

What will carry him through, of course, is his belief and the belief becoming actually the hope for himself that there is the possibility actually of an escape or, when the escape is more descri^{bed}, it means a freedom from that what is now affecting him. But he has to Work through it and not complain because all of this is the result of himself. The result of all kind of experiences accumulating in him in an un^{conscious} state, And where he ~~is~~ is affected by that what were influences and many times influences over which he had no control whatsoever but nevertheless he has to accept himself as he is now regardless of where it came from. And that is the problem. And that is why we make it the central problem of Work on oneself, ~~to~~ see that that what is, is actually so, and has to be so. Sometimes we say it is a result of a mechanical form of behavior; sometimes it is automatic, that is completely outside of the law then only the law of the Earth itself which functions in accordance with a certain strictness and naturally we are affected by that what exists here because we don't know any better.

When we ^{Work we} ~~wish to~~ know a little bit more, ~~we~~ we can see the level of one's being grow up when one Works, when there is more chance of the three centers being united for the sake of a common aim. One can also see that that what is inner

life becomes more and more spiritual and then starts to affect the level of one's being. One must know that in certain activities in which one ~~is then~~ forced to live, in which there is the necessity of the continuation of one's ordinary life, having to take in impressions and not being able to exclude oneself from the rest of the world because you would die if you did, the necessity also for the protection of your life as you have known it, at that time you must realize that there is something else that you could live for and not stare yourself blind on the confusion, in which you happen to be. All that will pass. But you must be strong enough and this time you use your strength for that purpose because when there is life, I say when there is fire within one, it has to go, not to be used for the destruction of oneself. It has to be used for warming up that what is, you might call it, a reaction velocity which, under many conditions, by the increase of temperature, will take place in a shorter time. That is what oneself must find, for oneself, what is there of that kind of a positive value. It's marvelous to have fire,

— But the fire is sometimes negative and sometimes positive. It can help to build, it can also help to destroy. And it is within our own power to use it because for that reason it's given. Sometimes it's very fortunate to have a sign under the fire ~~ag~~ sign. Something that can be used if one only knows how, and the wish to know how, one gets ^{one gets -} gradually by the continuation of Work, not by ^{certain} the complaining, not by sometimes giving in to conditions which belong quite definitely to one's selfishness, ^{Because} what is necessary, is to do away with that selfish idea of the wish to maintain oneself for the sake of oneself. It must include gradually more and more forms of life in the outside world regardless even of their form, because that what counts in the life of a man is what he is, not what he appears to be. And one must try and learn to overlook very often the form in

which certain things are given and take from that what is alive in that form,
 take the life, the life force first and then afterwards you can say it's too bad
 that that kind of a form ... - but it doesn't count anymore because what you
 wish is your life.

What is life? That what gives you oxygen for the fire to continue to burn
 it. And then when it is directed that fire is used for oneself for a growth and
 not for a destruction. Selfishness must be sacrificed. It is not self-centeredness.
 Self-centeredness is allowed because it concerns you. Selfishness it not allowed
 because it deprives others from what you are. Now I draw that, you might say,
 a little stricter than I usually do because many times I say it becomes selfish
 when you prevent something from someone else which really could belong to
 another person and you interfere then with them. I make it stricter now. I say
 that what you don't give, you deprive someone else of. That becomes extremely
 important for a person because if he knows now that he has a responsibility to
 give, he must give. He must seek out that what is alive around him, to the possi-
 bility of sometimes hearing cries in the wilderness of one's confusion, of wanting
 to help, to be open and to seek out where can I help, instead of waiting until
 someone comes and knocks on his door and asks to be let in.

The door should be kept open so that you know that, perhaps, you never
 can tell, who knows could come and that perhaps then at such a time, you have
 to become capable of giving. This is really what Work teaches one. It teaches
 each person to be open to the possibilities and potentialities of someone else and
 to help them to see if certain conditions or certain circumstances can be created
 for such a person for the purpose that they can learn how to Work more and free
 themselves, that they don't have to live constantly in unconsciousness. That I

feel is something we forget. And when I, every once in a while, emphasize the necessity of relationships based on emotions, on feelings, on caring, one forgets that that includes everybody and that it is not just talk and talk, or that it is not meant for a little chair or something on a bench where some people can sit. It is meant for everybody who really could take it in and then change - do something to themselves; ^{to} see that there is a reason why we talk about such things; ^{why} it is necessary to understand this kind of love for mankind in the way that you say, ~~xxx~~ but I have to do that because it is told to me in my presence and I cannot now forget it because it is a requirement that I will have to take together with ~~my~~ ^{the} wish of Work on myself, the ultimate aim of all that, you see, is that a man understands his relation to ~~xxx~~ God; ^{Because} there is the All-Giving Father constantly giving opportunities in the form of whatever nature may give or it may even go through the filter of nature and become a little bit, by mankind, a little bit cultural. And maybe at times it has lost its particular meaning because so many interpretations have been put on.

But that what I wish is my essential quality and I want to get from essential ~~quality~~ ^{spiritual} quality toward my real inner life as a ~~spiritual~~ ^{spiritual} value. And when I once say spiritual, I mean that spirituality has to become apparent in my appearance, in my way of doing, in my loving other people, in my caring for them, and to wish them ^N, at certain times, quite definitely to sacrifice myself and to open the door because if I have a will of my own, I close myself to others. I just continue to walk and walk because I wish to talk and I wish to walk and I want to do it and all that kind of nonsense. Nobody does anything. Everything is done on them and they are the subject of our unconscious existence, mechanically. You have only a right to say ^{that} _n I do, when you deserve it as a result of your efforts. Then you can grow up because then, on

top of that what you are unconsciously you build ~~down~~ something that is your own for which you can take full responsibility and that should be your life, not the rest, not the complaining about conditions, not the complaining about the past in which such and such a thing has happened - you were deprived of one thing or another. What is the difference?

You find yourself now, if you wake up, alive. And you notice something at the present time must be done, not yesterday. But you do it today in order to be able to be alive tomorrow. That is the real task that one receives from wanting to Work on oneself, and understanding of Objectivity, the reason why Gurdjieff has lived; ^{The} reason why ALL AND EVERYTHING has been written and published so that you can read it and find out what is what. That is the only way and we must know it. Because if you don't, you will stick constantly in the mud of your own confusion. And for God's sake, don't do it, ^{but} then when you understand that, start. And don't talk too much about it. Just concentrate on what you can do, and do it well, do it as well as you can, do it for a definite purpose. Whatever that aim is, it doesn't make much difference ^{as} long as it engaged you and it can give you, when you wake up in the morning, a very definite desire to get up out of bed and to start the day in the right way. All of that of course hangs together. The whole attitude of a person is, during the day, to look out for the potentialities which can be made actual. Because that what is in your inner life, that what is within your grasp, the building up of the level, of raising the level of your being, all of it is potential.

You have to go out and do something in order to make it actual. It is not going to be actualized because you kind of hope for the best. You have to help. You know, I've said many times, you have to go to the bridge if you want to meet

God. ^ZHe is not coming across. He has no business on that FA bridge to go down to the DO-RE-MI - that's our life. That's where we live. That's why I say, it is still gestation. It is just a little bit here and there ^{so forth and} and of course there is not always a rudder. That is the ^Vrequirement of this life on Earth, that we don't know. But when we once open our eye, ~~we~~ maybe then you can know and then you can see, then you must do and you will overcome this goddamned ^{damn} stubbornness that sometimes is in the way.

Whenever you hold on to certain things that you are so familiar with, and you don't want to do the things that really are necessary, you are a stupid fool. I say this sometimes. I say it to myself. I don't exclude myself in these kind of, let's call it, suggestions. I have exactly the same as anyone else, the difficulties to overcome and to know what I should do and at times I don't do it. ~~And~~ And at times I know I've done things, maybe not right, although I say truthfully, but at the same time I also know how stupid it is sometimes to have done certain things, or to insist or even to hope for false gods. There is only one way to God. Almighty, And I have to find it by trial and error. I have to hope for the help from others, that they can tell ^{feel} me of their mistakes. I can compensate for that by telling them about myself. I can be honest. I hope they can be honest with me, not holding back. When it comes to almost touching ~~the~~ one's private life, don't hold back the essentiality of your existence. It is all right to have essentiality, Also to become a little deeper even than that, and to leave a little bit of a private door through which you can go when you want to talk to God alone. And that is quite right that one says that, ^{Do} Do not enter.

But for many things one can really come down to Earth, one can really ^{bring} bring heaven down, one can really have heaven within. One can be open to show

as if that what is within has a value for others to see what has been acquired in one's life, that one can ~~talk~~ talk about the conditionings. One can talk about influences of education. One can talk about one's mistakes, one can also talk about one's hopes, one's idealism, one's real wish for wanting certain things and not finding it, wanting it honestly and doing what one can to the best of one's knowledge and still, many times, it has to be accepted as something it is not for you. Maybe, and maybe it can be accepted on that basis and when it is then perhaps it ~~can~~ ^{will} give you certain satisfaction.

Don't kill your life within yourself. Keep on ^{growing} going with it. It doesn't matter if ~~you go~~ ^{we will} and make some mistakes. You will undo them in time. Your consciousness will take care of that because it will put different things in ^{their} a proper place wherever it might be, you start with the three centers. You then go further ~~at~~ to your level of being, you ~~fix~~ go further to your inner life, then you go to your essential essence quality. Then you have Anulios, then you have that particular place of no return, the meeting place of yourself with yourself. That's where you talk, towards which you are ^{drawn} ~~drawn~~ when your life wishes to be expressed, that Magnetic Center which, when you are once there within, will not let you go because it is required then to keep on building your own solidity. You have a job to do. You go there almost like a watchman, every day. You go to the inner, inner ^{boom} Boom. You see if everything is still all right, ^{to} that it is not too dusty ^{as yet}, that still someone shows; he shows up to see that everything is all right, and that kind of a presence within your inner self is really necessary to ^{make sure} ~~see~~ that things remain alive and that there is an atmosphere because opening the door will let in that what is required, will let out what is no longer of use.

One must live like that and learn how to apply Work in one's daily life.

You must remember that you have that kind of a task which you must fulfill to the best of your ability of course because what else could be expected. No one expects more than what you can give, but perhaps they can expect you to give more than you have been given, or that you have given to others. See if it is right, see if that applies, see if you know what we are talking about, see if you can use what we say, perhaps for yourself in imaginary conversations, talk to the Lord within so that then you can talk to mankind without. That you, with an 'I', an 'I' for me manytimes is like an ideal. I wish this 'I', you might say, then, and it is not a cheap pun, to deal with me. That is my aim because I want to be on friendly terms so that I really can hear, even if that 'I' starts to whisper, but with that whispering, there is a ~~an~~ requirement that I try to hear doubly, with both ears, and that I sharpen my ear drums and that I make sure that everything is right so that I can hear voices and I can hear suggestions, I can hear sighs, I can ^{ea}hear that what is, I say sometimes, music. Then one is alive because one's fire is burning in the hearth of one's heart. And one can sit in front and you can consider your life as it has been and you let pass by all the different experiences and you see them in proper light, or a little bit colored but you know it is past, it has given you that what you are and the gratitude is when you can stand up and you stand in front of the fire and you feel that warmth come towards you and you warm your hands in order to be able to be dexterous. Sometimes you turn your back to the fire in order to have your spinal marrow be agitated. Sometimes you bend over to put a log on the fire so that your head also becomes warm enough as your intelligence can function and sometimes you just breathe in and out so that the warm air from the fire can go around your heart.

It is beautiful to have a fire within one's own house. It's a good thing to

attended to it. Day after day to put a log on the fire to keep it going. Sometimes, as you know, we have a big log to keep fire going overnight so that the next morning it is still burning more or less and you don't have to remake it. I said the other day, the eternal light in the temple has to be attended to, that is the pilot light. It means it is the light of guidance. It will be required for you to maintain it, like a little choir boy in a church has a job to do, to glorify the name of the Lord.

We have that kind of a task, to maintain one's inner life, to give a chance to the development, to hope constantly that we will understand more about that what we at the present time do not know as yet.

I think it's enough. I'll play a little bit.

LUNCH

MR. NYLAND: So, not having talked so much last night, now I have a full one side of a cassette, so really I can go to town if I want to. For forty-five minutes, I could try to keep your attention. I won't do it because it is not the proper place to talk too long at a lunch. I want to remind you only at certain times, when it is possible, and like now for lunch, I remind you of the existence of Work. And then, with that kind of reminder, if it penetrates enough, maybe it is helpful for this afternoon. But that you see, is in general what I feel I ought to do. If I can be of any help in relation to the Barn and the people who come, it is only that I wish to hold up a certain light. The light can shine. The light can be brilliant. The light can actually give you light. I do not think it will give you warmth. I think it is like an aim that one strives for and that for forty years, during the time that the Egypt-- Israelites going back to their Holy land, was constantly ahead of them. And

FOR FORTY-FIVE MINUTES, (I hope it is)

looking at it, it might have affected their life living in the desert. But you see, it is not up to me to tell you really what you should do. All I can say is here is a possibility of a life in accordance with objective rules. If you do this, or if you do that, it will lead to possibilities for yourself of a development of that what then can aid or help you in your growth.

If you want to know more about it, it is necessary to have experiences for yourself in a wish to apply what is like a prescription and see if you can follow that prescription. If then in making such attempts to make real for yourself what was theory and what you heard about and what that kind of light might mean, then you apply for yourself your own enthusiasm. That is where your feeling comes in regarding an aim. Sometimes of course, in talking about it, one can also talk about an aim in a certain way. One can be encouraging, one can illustrate that it is worthwhile to follow that kind of an aim. And particularly when one looks at one's ordinary life that it is necessary every once in a while to be reminded of one's inner life and the possibility then is transferred more and more to the wish to grow up and not to continue with the different things in one's ordinary life, sometimes beautiful as it might be, but they all should be submerged in comparison to the possibility of growing up. ~~That's~~

That's what we say, it is growing up towards something that is not of this Earth, and an understanding that if that can happen, that then a man for himself will have peace within or peace of his mind or realization of an equilibrium within his heart. Now one can talk about that in a certain way of course. And because of that, that what can be touched in a person depends on his openness and ~~the~~ wish of wanting to do something when it is already agreed with himself in his own discussions that certain things ought to take place with him, And he's looking

for the possibility of a direction and when a direction is found, or at least when there is an indication that there is a direction and there is enough desire to try it, so that in that sense I call it, you are a little bit more adventurous, then you supply the motivating power. It cannot come from me or from anyone else. It cannot come from Gurdjieff, it cannot come from reading ALL AND EVERYTHING. It has to come from that what is within you, what I called last night, a fire, and that you have to manipulate. You have to take care of that. You have to furnish fuel for it. ^{you cannot buy it} You have to make it. You make it because you are affected and influenced by different affairs of ordinary life in the form of, let's call them sometimes shocks, or that what makes you up, or the example of people around you, or the difficulties you have in order to do certain things that you set out to do and you cannot do or that you feel incompetent or that you are up against it or that there is a mountain, or an obstacle. All of that belongs to your ordinary life and your attitude towards that in your wish to overcome them. Such obstacles really constantly ⁱⁿ reminding then yourself, that you have an aim. Again and again the force, the wish to Work must come from you. The stimulus from outside can only kindle a ^{little} little bit of something, I call it, a pilot light within you. But if you wish to Work, you turn on the gas, that is you turn it up high, you make the temperature then, not from the pilot light but from actually the burner of a gas stove and you heat your own food.

In relationships with people, you must make the relationships the way you would like it, as you can make it at the expense of

yourself, at that what the other is willing to give in order to see what could be possible and not to leave any stone unturned because ~~don't~~ don't be disappointed when the first ten years of your

maturity as life, after, let's say twenty, that you then have lived and not as yet discovered what may be the future for you. I say, don't be discouraged. It takes some times a very long time before one starts to put one's foot, really one's feet on the ground enough, solidly planted as Gurdjieff would call it, so that then one knows what one is and this particular knowledge may require, because of the variety of impressions that you do receive, quite some time before you can digest them. In the first place, the openness to these kind of suggestions coming from the outside, that what is an impression, that what you receive in the three centers of yourself, it does take time to loosen up centers a little bit, to get out of habitual ways of thinking and doing, to see what you can do or really that during certain times you don't lose track of an aim that you might have and even if that aim is temporarily located on the surface of the Earth, continue to pursue ~~it~~ it because in that kind of an attempt that you do make you will find that you want to round yourself off a little more and that there has to be more volume and not just an ordinary flat land. You build a house when you want to. You start with a floor plan and of course in that floor plan you have to visualize what is going to be erected on it. But finally when you start to build, you build upright. You build two by fours that stand up and are connected with the plate which is above the ground where you start from. You dig the foundations first to give you solidity but then you must work. Because then you have to really build. You have to build one story, two stories, it doesn't matter how much. And finally you have to build a roof over it in order to protect that what you have built.

That is really this kind of an image one has of physical life. One has the possibility and the potentiality of a Keshanian body. You have to build a soul. Maybe you don't want it as yet. Maybe you cannot make up your mind. Maybe you are still too confused. All in all together you keep on, you hope, of course, there are days of rain. You cannot always build. You cannot always have material ready. You may have to make preparations. You may be dependent on other people sometimes to see what you ought to do. Maybe you have to study architecture a little bit, of your own psychological behavior. Maybe it's possible that by the constant effort, ^{which} that you exert, that there a little light goes up temporarily as a little light and you follow it and then of course it may turn out to be just a little bit of an, as they call it in German, ^{ERLICHTER,} it is that what fades away again. It is not like a fire fly, but it is something like a glow worm and it remains there as long as it has a little bit of oxygen and then it dies. The proper aim for oneself of course is to aim high. That is why I say all I can do is to tell you about the ^future in infinity. I tell you about heaven. I tell you about God. I tell you about the sincerity of ^{only} ~~his~~ life. I remind you as much as I can of the necessity of taking on ^{the} responsibility for yourself. You must know for yourself where that, you might say, hits, or where it can be placed, or what it is & that will...wants to respond to it, because that's important for you. Because if you don't let it penetrate in some way or other, if you don't want to let it penetrate, if there is too much of yourself, I call it sometimes prejudice, sometimes it is chaotic conditions of yourself, if you are not in that ~~in~~ kind of a state when you even can be open, you will not re-unite, you will not learn, you will not

wish to want to learn. For me, how will I say it, I don't think I feel sorry. I do wish of course that you listen. But it's quite possible I talk too much and I don't leave enough ~~enough~~ room for your own application. But I do really, ^{because} I repeat. And what you don't hear today, you may hear tomorrow because maybe the little influx of material as I say, which is new, and ^{which} is for me quite holy and sacred, because it has to do with the development of one's Inner Life, and it does not stop even at the Inner Life of Essentiality. It really continues, continues until there is no way to continue further. I call it the center of myself and myself is where then I can talk with myself or I can allow God to talk to my Self. All of that is required to see what you can become in the future and over the many years that I hope ^{that} you will still have a chance to live and to test out what you know and what you feel that you ought to be and could become, ^{that} there is constantly ^{this} kind of a wish within you even if it is not ~~now~~ today, ^{then} tomorrow, but I wish it to be today. And that I have not today, maybe my fault ^{that} ~~yesterday~~ I did not realize the importance of Work on myself. ~~xxxxxxxxxxxx~~
~~xxxxxxxxxxxx~~

One can change each time, you know. If you really become ~~enlightened~~ enlightened, if you can see at times at least the light that is there ahead of you, you can strive towards it. You can stretch out your arms. You can stand still, you can come to yourself. You must know that that realization of yourself also belongs to yourself to come really to grips with your life, to find in your life what is needed. Gurdjieff couldn't tell you either. He couldn't tell you. He only had to tell you in a very general way about different people wherever they

happened to live, in Tikliamish or in India or in Tibet or whatever is on the ~~m~~ mountain pass of Impartial Mentation. All of that, it is food, it is something that is available, something you ^{can} taste, something you can help, even, prepare.

When I emphasize like last night, the necessity of an affection for each other, a wish for growing together, a wish for understanding, a wish then to put in the background your own little bit of nonsense because it is nonsense. What your aim should be is not nonsense. That is the growth of you in the future to become a real man. And that what one is now at the present time is only a little foundation. It is useful. You make it as a form as a, let's say, you have a drawing of it. The drawing is on which you base ~~you~~ your estimates of your life. But the visualization is what will be your Being in the future, with a roof of course protecting it, ^{to} make sure that nothing of this Earth will affect it, that it cannot be destroyed anymore. ~~You~~ You see, I look at the Barn that way, that if something can be built, it can ~~remain in existence for a little while without the consideration of what will happen to it.~~ ^{that} Then only _n at the time when I die, something is alive and that ~~there~~ are several of you who can continue with it because it is important for the sake of your lives. It's important that we consider ~~ex~~ that ~~every~~ once in a while to be reminded, what will we do. And of course I will gradually disappear a little here ~~x~~ and there and so forth, in order to give more and more opportunity for you to stand on your feet, not on my feet. I can help and carry a little. Of course I will do it until I cannot do it anymore.

But you must learn. You must learn to Work. You must learn to have a Wish. You must learn to see that you are also chosen to be ~~able~~ able to become a Man, if you really wish to become a Man. And that's what I really meant last night. I wanted to tell you what sometimes is in the way. I wanted to tell you about your ordinary life, ~~your~~ your Unconscious states, the times when things are difficult and of course confusing and chaotic and that out of that, if you burn it, that is if out of the ashes of your own existence of unconsciousness, something could arise like a phoenix and then, exactly the same, like in the Sufi, that a man during his life time, being excluded from the rest ~~of~~ of the world as far as influences are concerned and perhaps more and more returning to that what he is ~~not~~ within himself, I call it as an ivory tower within his Essence, that is it is sometimes very difficult to know what is happening until, at the time when he has died, one opens the coffin and that what flies out with wings is a Kesdjanian body.

I hope you have a good afternoon. I hope you will remember Gurdjieff. Drink to Gurdjieff, for his life, forever and ever.

End Tape

Transcribed: Ziska

Rough: Jessica & Sandra

1st proof - Sandra
2nd proof - D. Rubie